

write on this subject, but as yet has not replied to the invitation.) (6) The Care of Young Converts, (a) The Church's Duty, E. E. Haskins; (b) The Pastor's Duty, Wm. M. Lyon. These are extras for which we have provided for the month of February. Prospectus for the month of March will be announced later. A few of the extras for the remaining numbers of January are, (1) A Symposium on "My Favorite New Testament Epistle," by five college students. (2) Bible Study and Its Relation to the Christian Life and to the Work of the Church, J. Allen Millen, W. D. Furry, and C. F. Yoder. (3) Christianity and Education—Their True Relation. (4) What the Church Does for Me, a symposium,—Mrs. Lizzie Lichty, Perry Clapper, Emily B. Gnagey, with one or two others. These are a few of the good things we have in store for our readers during the next two months.

We are in receipt from Brother Ditch, Falls City, Nebraska, of a very appropriate invitation printed on a fine card and addressed to the members of the several churches in that place. The card was prepared by the ministers of Falls City, who it seems have arranged for union services beginning January 10, 1902, for which they have secured a special evangelist. The card reads as follows: "The Ministers' Union, of Falls City, has invited Evangelist McConnel to conduct a union meeting in this city, beginning January 10, 1902. The pastors feel that these meetings can not be a success without the prayers and co-operation of the people, and so I ask you if you will not sign the promise below and return this card to me at your earliest convenience." This card is signed by the pastor of the person to whom it is addressed, and attached to this card is another easily removed containing the reply which is to be sent to the pastor. It reads as follows: "I hereby promise you my hearty co-operation and earnest prayers

from now until the end of the union meetings, that they may be a complete success, and that every sinner in our town and community may be brought to Christ." The person who feels that he can comply with the request of the Union signs this card, detaches it and sends it to the pastor of the congregation where he holds his membership. The plan seems to us a capital one, and we have no doubt that much good will result from this united effort of the Christian people of that city. Brother Ditch informs us that already many of his members have enrolled their names pledging their prayers and co-operation. We trust God will grant the earnest Christian workers of Falls City the desire of their heart.

Literary Notes

"The Bible or no Bible?" is the topic discussed by Dr. D. S. Geogory in the January number of the Homiletic Review, in which the writer raises and attempts to answer three questions:

"I. Has the Bible been the basis of the highest and best civilization?"

"II. Is the Bible as a reconstructing agency adequate to lift the world up to the highest and best moral condition? Is it the only such agency?"

"III. Is the Bible a divine book and its religion a divine religion? Or, is it a human book and its religion only an outgrowth evolution of past and buried ages?"

In discussing the first question the writer brings forward the following striking testimony of the distinguished Agnostic, the late Professor Huxley, which deserves to be read universally?

"It appears to me that if there is anybody more objectionable than the orthodox Bibliolator, it is the heterodox Philistine, who can discover in a literature, which in some respects has no superior, nothing but a subject for scoffing and an occasion

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for the display of his conceited ignorance of the debt he owes to former generations.

"Twenty-two years ago, I pleaded for the use of the Bible as an instrument of Popular Education; and I venture to repeat what I then said:—Consider the great historical fact that, for three centuries this Book has been woven into the life of all that is best and noblest in English History, and that it has become the National Epic of Britain; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and other civilizations and of a Great Past, stretching back to the farthest limits of the oldest nations in the world.

"By the study of what other book could children be so much humanized, and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the Eternities?"

"The Bible has been THE MAGNA CHARTA OF THE POOR AND OF THE OPPRESSED. Down to modern times, no State has had the Constitution in which the interests of the People are so largely taken into account; in which the duties, so much more than the privileges of rulers are insisted upon, as that drawn up for Israel in DEUTERONOMY and LEVITICUS. Nowhere is the fundamental truth, that the welfare of the State, in the long run, depends upon the righteousness of the citizen, so strongly laid down. The Bible is the most democratic book in the world.

"From the sixteenth century onward, the Protestant sects have favored political Freedom, in proportion to the degree in which they have refused to acknowledge any ultimate authority save that of the Bible."

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Tobacco—A Parable

Then shall the kingdom of Satan be likened unto a grain of tobacco seed, which, tho exceedingly small, being cast into the ground, grew, and became a great plant, and spread its leaves rank and broad, so that the huge and vile worms found a habitation thereon.

It came to pass in the course of time that the sons of men looked upon it and thought it beautiful to look upon, and much to be desired to make lads look big and manly. So they did put forth their hands and did chew thereof. And some it made sick; and others it caused to vomit most filthily.

And further it came to pass that those who chewed it became weak and unmanly, and said, "We are enslaved, and cannot cease from chewing it." And the mouths of all that were enslaved became foul, for they were seized with a violent spitting, and did spit, even in ladies' parlors, and in the house of the Lord of hosts, and the saints of the Most High were greatly plagued thereby. And it came to pass that others snuffed it, and they were taken suddenly with fits, and they sneezed with a mighty sneeze, insomuch that their eyes were filled with tears, and they did look exceedingly silly. And yet others wrought leaves into rolls, and did set fire to the one end thereof, and suck vehemently at the other end thereof, and did look very grave and calf-like, and the smoke of their torment ascended up forever and ever. And the cultivation thereof became a great and mighty business in the earth, and the merchants waxed rich by the commerce thereof. And it came to pass that the saints of the Most High defiled themselves therewith, even the poor, who could not buy shoes, nor bread, nor books for their little ones, spent their money for it. And the Lord was greatly displeased therewith, and said: "Wherefore this waste, and why do these little ones lack for bread, and shoes and books? Turn now your fields into corn and wheat, and put this evil thing away, far from you, and be separate, and defile not yourselves, and I will bless you and cause my face to shine upon you." But with one accord they all exclaimed, "We cannot cease from chewing, snuffing, and puffing; we are slaves."—The Volunteer's Gazette.